¶ A Svvoord

agaynſt Swearyng, conteining theſe principal *poyntes*.

1 That there is a lawful vſe of an oth, contrary to the aſſertion of the Manichees & Anabaptiſtes.

2 *Howe great a ſinne it is to ſweare falſly, vainely, raſhly, or cuſtomably.*

3 That common or vſual ſwearing leadeth vnto periurie.

4 Examples of Gods iuſte and viſyble puniſhment vpon blaſpheamers, periurers, and ſuch as haue procured Gods wrath by curſyng and bannyng, whiche we call execration.

At London,
Printed by Richarde Watkins, *dwelling in Paules* Churchyard.
1579.

GOD the Father.

Exodus. 20 Thou ſhalt not take the name of the Lord thy God in vaine. The Lorde wyll not holde him giltleſſe, that taketh his name in vaine.

Le. 19 You ſhall not forſweare in my name, you ſhall not defile the name of your God, I am the Lorde.

GOD the Sonne.

Math. 6. Thus you ſhal ſpecially pray. Our father which art in heauen, halowed be thy name.

GOD the holy Ghoſt.

Iacobi. 5. Aboue all thynges my brethren, ſweare not, neyther by heauen, neyther by the earth, nor by any other kynde of othe.

The Prophet Dauid.

Pſalme. 68 God ſhall wounde the head of his enimies, and the heary ſcalpe of euery one that goeth on ſtil in his wickedneſſe.

¶ To the right worshipfull, M. Alexander Nowel. M. Iohn Mullins. M. Iohn Walker, diligent and faithful distributers of Gods Heauenly Misteries.

AN in the dignitie of his creation (right woorshypful, and my very good Patrones) hath this excellent denomination, he is termed μικροκόσμος, a litle world within it selfe, as carrying within the litle compasse of his smal brayne, the whole order, and disposition of a common wealth. But if by inuersiō it may be alowed, to returne vnto smaller things, the greatest, we may then right wel resēble the world vnto mankinde, saying. The worlde is lyke vnto a man, and of good right & reason, the greatest tyme & age of the world being now cōsumed, and gone. This face of the world, as it were lying sicke of age. (which age it self in deede is a malady vnrecouerable) this same last age of the world, may best be likened then vnto an old man: But an old man is twise a childe, chyldren be fooliſh, & froward,

and besides the infirmitie of sickneſſe, they be naſtie and noysome, full of vncleanneſſe, in whoſe froward folly, this aboue al thinges muſt be remembred, that old men, howe iuſt ſoeuer the cauſe be, can abide no reprehenſion, nor cannot endure the hearyng of theyr faultes: And ſo for al the world, though neuer any age were ſo wicked, ſo foule, ſo filthy, ſo naſty, and ſo loathſome, as this our age is: yet we ſay, we be cleane and holſome, we ſay we be ſweete and ſauery, we ſay they be not wyſe that reprehend in age any thyng. Age in deede is honourable, howbeit not that age which Seneca ad Lucilium calleth Elementaria ſenectus, but that age whereof Tullie remembreth de ſenectute: Remember alwayes, ſayth he, that I ſpeake of that age whereof youth hath layde an honeſt foundation. It is not yeeres, or gray hears, nor wrinkles in the browe, nor furrowes in the face, that bringeth reuerence vnto age, but an honeſt life paſt before, which continueth with reuerence vnto the end. An old ruffian, or an auncient Callet, is not for theyr continuance in wickedneſſe worthy any reuerence. A ſleepie age geuen to idieneſſe, that reſteth not without feare, and is voyd of hope of goodneſſe, ſeeking ſecuri-

tie for

tie for the time, pretendyng that we were beſt be at quiet for the time of our lyfe, we are not able to endure the troubles that may compaſſe vs: this age is not honorable. And ſuch is our age, and like altogeather vnto teſty old froward age, that how iuſt ſoeuer the cauſe be, can abide no reprehenſion: What we lyue in the olde age of the worlde, and haue the examples of all the ages of the worlde before vs, and our end is to be looked for, no man wotteth howe ſoone? Shal not our puniſhment be the greater, our condemnation the more iuſt, howe much the more warninges and examples haue been geuen vnto vs ſince the beginning of the worlde, yf we take no heede thereby? And howe muche I pray you haue we profited? Amongſt Gods ſpecial commaundements, is God honoured? Is Gods name reuerenced? Was euer any age ſo outragious in Othes? So blaſphemous in railing? So rooted in periurie? When God turned his gratious countenance towardes vs againe, and renued the glory of his Goſpel, did we ſuſpect that wickednesſe ſhould haue been vnweeded, that blaſphemie ſhould haue ſpred ſuch bloſſomes, that common ſwearing ſhould haue ben thus ſuffered as it is? Thought we that Papiſtes ſhould haue had any

place of authoritie? Thought we that contention should haue ben so common, or that consience should haue ben ruled by riches. Nay veryly, we hoped for better, and I wot not when any age was worse. It is true that affliction and trouble tryeth: God is neuer better serued then in aduersitie. Wealth maketh vs Wantons, peace breedeth pride, we haue quite forgotten Mariana tempora. This complaint as it may truely be made in diuers respectes, so specially in this, that Gods most glorious name is not halowed nor honoured, but vainly vsed, terribly abused, & blasphemed most outragiously. Some faultes against the second table, because they concerne the common wealth, are somewhat duely executed, nay I dare boldly say that lawes for haukes egges, for couies of Partriges, and eyes of Phesantes, are with much diligence obserued and looked vnto: (and good cause that so they shoulde) But this that concerneth Gods honour, and the glorie of his maiestie, this whereof God hath geuen a special charge, whereunto God hath annexed his terrible threatnings, this commaundement of the first Table, concerning the reuerence of Gods owne name, is (fie for shame) to much neglected. Yf Princes woulde forget it, if

Coun-

Counſellours conſult for common wealth only, yet may not Diuines ſpeake? What though we be lyke vnto women, for that when we haue ſayde, we haue doone, our auctoritie ſtretcheth no farther: yet in a reaſonable cauſe a woman may ſpeake with honeſtie, and ſpeake againe and agayne to, vntyl ſhe be heard. Vnto you therefore this I remember, not in ſuſpition of your diligẽce, that be far from me, for I profeſſe gladly, and I geue God thankes, I know that both in doctrine & life, none labour more feruently: but as little ſand to continue a lõg laſting edge, vnto a ſtrong gentle Scithe: So I humbly beſeech you ſtyl to continue your earneſt zeale, to the promoting of Gods Glory, Namely, and moſt ſpecially when opportunitie of tyme and place ſhal ſerue, that ſome ſtrength of law earneſtly be by your wyſedomes required, againe and agayne, to be eſtabliſhed for puniſhment of vaine ſwearing, and for the vtter cuttyng of, of forſwearing or periurie. The diſcommodities of the outragious exceſſe in apparel breedeth much more woe then many deemes for: Drunkennes is a deathful diſeaſe, & it diſmaketh a man, ſo that he ceaſſeth to be that he was: But this vice cõcerneth not man ſo much as God: No tongue can vtter, no pen can expreſſe, no mor-

talitie can conceyue the sinful wickednes, the dishonour vnto God, the mischiefe and misery vnto mankinde, that groweth therby: Of this it pleased God to styr me vp to write somewhat, whereof I yeeld most humble thanks vnto his maiesty, that it pleased hym I should bring somewhat, whether it be heare or wooll, or sand, or Oyster shelles, to the building of his Temple. The matter is worthy for al men to regard, though it be a common thyng (euery body can say it is so) our age is dainty, and lusteth after nouelties: the profession of our faith in religion is like vnto our foolish fancy in building. We delight in shewes, in trickes and toyes, in cornered Windowes, in tops of Chimneies, though the bottomes be not. So we dispute curious vnprofitable preterneceßarie questions, not regarding the grounde and substance, which is most neceßary, as without the whiche we are not. That your godly wisedome right wel considered, when in your auncient reuerend age, you wrote yet instructions for the tender youth, a Woorke which to your presence for to commend, is not so seemely: it was in deede a hammer, a Hatchet, a swoorde, an axe, to beat, to cut, to wounde, to destroy Antechrist and all Heritiques. Old men are vncleane and naste,

the

the hope is in the youth, whom well to enstructe in faythful literature, and studiously to traine vp to his glory, is the only hope that remaines to our age: the strength of which hope, is the stablishment of good lawes in tyme, for the reuerende vse and honour of Gods name. Which neglected or intermitted, the euyl of example that amongst vs remayneth, is likely to poison more pottes, then all the Vineger in Europe is able hereafter to make sweete or seasonable. God graunt that his honour may most specially be tendred, and that thereunto all other Potentates, Princes, and Dominions whatsoeuer, may with condigne reuerence bende and obey. Amen.

Vnto your good woorshippes,
bounden by duetie, most humble in
the Lorde.

Edmond Bicknoll.

¶ Vnto the Godly reader,

through the grace of Gods ſpirite, feruentneſſe of zeale, and diligence (according to abilitie) to kil and deſtroy the abhominable ſynne of *Swearing and periurie*.

THe notable ſayinges of Gods choſen ſeruants, in whom the holy Ghoſt it ſelfe ſpeaketh, are worthy perpetual remembrance. Which yf they be not regarded, the godly are taken away to their reſt and ioy, and then foloweth (in plague to the people) the miſeries and calamities that before were threatned by the mouthes of thoſe his meſſengers. So after the death of *S. Ambroſe*, folowed the horrible vaſtation of *Italie*, after the death of *Auguſtine* the *Vandales* entred *Affricke*, and then ſprang the *Arrian* Hereſy, after the death of *Iohannes Hus* the fierce battayles of *Boheme*, after the death of *Martin Luther*, what terrible troubles, and cruel calamities happened? Who in his lyke tyme amongſt al other, left in memorial this notable prophecie: That theſe three thynges would be the deſtruction of Chriſtian religion. The firſt, is forgetfulneſſe of the benefites that we receiue at Gods hands by the Goſpel, and vnthankefulneſſe for the ſame. The ſecond, is careleſneſſe: the woorde is brought vnto vs, and we care not for it, we make a profeſſion of a faith for a ſhew, but we reckon not what we doo, nor how we lyue. The third, is that we loue & like better of worldly wiſdome, then of godly wyſedome: within the compaſſe

passe of our foolysh braynes, we wyl comprehende the reason, rule, order, and ende of euery thyng: vngodly counsel is a prop and stay vnto our determinations, we depende not vpon the Lordes prouidence, we aske not counsel at the mouth of the Lorde: yf the Lorde guide not the worlde after our owne wyll, we lyke no longer to be gouerned by hym: We forsake the Lorde, we flie streight vnto flesh and blood. The prosperitie of the worlde is our delight, and therfore we say rumply as it was sayde vnto *Ieremie*, We remember what we haue doone, and lyued merely after it: when we sacrificed vnto the Queene of heaue, the world went merely with vs, we saw none euyll: but since we left sacrificing vnto the queene of heauen, we haue lyued in lack, and felt much wo: Euen so say we, yf we should lyue according to the Gospel, we should leaue of craftie cunning in gettyng, and perchaunce become beggers, we should leaue our false swearing, and not sel our wares, we should leaue our excesse and vanitie, which is our chiefe delight, we should labour earnestly, and leaue our sloughtful rest, we should geue to them that want, and haue no certenty our selues, but stil waite vntil the Lord would geue vs more. Flesh and blood is our delyght, the glory of the world is our ioy: and, this is contrary therunto. Thus we forsake the Lord, and cast of the yoke of christian profession, nay, of christian religion I would say, for we professe somewhat, but we lyue nothyng. These thyngs, sayde that excellent vessel of the. L. Doctor *Martin Luther*, would destroy christian religion: So as Moses law shalbe continued and the Turke very far shal spread the prayse of his Mahumet, but christian religion amongst vs shal waxful colde. It is God hym selfe that speaketh by the mouth of his ministers, and therfore it would be specially regarded, what the holy ghost moued them to tel, before *Ieremie.44*

Example in memorie.

before it pleased God to take away our good *Iosias*, our sweete king Edwarde, this voyce was heard out of euery Preachers mouth; The Gospel shalbe taken from you, the Gospel shalbe taken away from you. I am horribly afrayde because of the vngodly, so often as I heare my deare brethren and felow labourers in the Lorde: Who, I am sure with earnest groninges, pray vnto the Lord, that his spirite may teach them what to speake: So often as I see that the spirite worketh in them to threaten, aboue al other this woe, to haue the kyngdome of heauen taken away from vs, to haue the glorious Gospel of God, the immortall seede, the spiritual foode of our soules, taken quite away from vs: So often, me thinketh, I feare and tremble to thinke how soone that terrible hunger shal come, that we shal go, & run, and seeke earnestly, and yet not finde the foode of our soules wherewith to be comforted. If we wylfully forget Gods glory, wyl he care for vs? wherfore? There was neuer a goodlyer thyng vpon the earth, then was Ierusalem: and yet when they refused to be obedient vnto the Lord, and began to waxe forgetful of his great benefites, when they left of to aske counsel of the Lord, and trusted to mans foolysh wisdome and pollicie, to mans vayne strength, euen then they were destroyed by vncuill dissentiō, poysoned with the plague of pestilence, murdered by cruel famine, deuoured of the enimies sword, many thousandes of their Nobles forced to doo the dayes labour of slaues, no more accompt of them, but that .30. of them were solde for one poore peny: the rest were forced to lyue agaynst their wylles in lacke and wo, pynched with penurie, oppressed with labour in most cruel bondage & perpetual slauery. To come nearer and next in deede to our selues, howe gallant and glorious a citie was *Antwerpe*? How flourished

some part of *Germanie*, & *Flaunders*, but when the voyce of the Gospel is not obeied, when Gods kingdome is not sought first and afore all other thynges, when Gods mercy is despised, and his Gospel no more embraced, when the spirite of God is resisted and refused: then in deede we muste needes looke for that whiche *Martin Luther*, that chosen instrument of the Lord, foretolde vs, that the Gospel shalbe translated from vs, to some other people, or rather returned backe againe from vs Gentiles vnto the Iewes, from the new chosen refusers, to the olde refused professors: It hath an hyd darke misterie, that many falsse professed Christians denie the reuerend Sacrament of Baptisme, and some natural Israelites, carnal Iewes, haue earnestly desyred the benefite of the same. Doubtlesse it is true that Christ sayd, You shal not finish al the Cities of *Iuda* vntyl the commyng agayne of the sonne of man, somewhat shal be to doo amongest them: God hath a woorke amongst them that he wyl do, he hath a remnant that he wyl call home, whereof Paul speaketh, saying, *blyndnesse is partly happened vnto Israel, vntil the fulnes of the Gentiles be accomplished, and so Israel shalbe saued.* Romans. 11. Here of sayth *Hillarius*, *Al is not yet doone in Israel*: after the fulnesse of the Gentiles is come in, there is a remnant yet left in Israel that shalbe gathered vnto the Lord. Hillarie. Our loosenesse of lyfe is vnto any Christian conscience a terrible feare, or rather a dispayre of any long continuance of Gods Gospel among vs. The Fore of whom *Methodius* speaketh in his *Vaticinis* whom diuers learned interprete to be Machomet or his faction, was neuer so lyke to bring red & bloody Turkes and Iewes out of *Caucasus* cloysters, as now, neyther was our battaile euer so great in deede with them our frowarde neighbours that weare blacke bootes, as it shalbe with those straungers that weare red buskins, Methodius

whereof

wherof a iuſt prouocacion is in good ſadnes that which
Beſſarion. *Beſſarion* layeth to our charge, that we are ſo diuers of hew, ſo variable in colour, that it is hard to find a nũber of Chriſtians of one colour, of one conſent, of one lyke diſpoſition, ſome are white, ſome are blacke, ſome are dun, ſome are blew, ſome are falow, ſome are red, ſome are ful of ſpeckles, ſome are vnſpotted: on the other ſide, one Wolfe is lyke an other, al wicked ones, as hydes of one feather, as beaſtes of one kynde, they are al alyke, of one minde, of one conſent. The Deuyl, the Pope, the Turke, the Iewe, they haue one and the ſelfe ſame intent, they ſhoote al at one marke, ſeeke to deſtroy Chriſtes kingdome, and haue with you, for our pecke of Vault ſet the whole kyne on fire, deface Gods glory, blot out his name, and ſet vp whom you wyll: Let God and Moſes be forgotten, in the Mount all Iſrael wyll plucke of their ſpeciall Iewels and ornamentes to make a moulten Image.
Let the people proclayme a ſacrifice vnto the Queene
Ieremi. 44 of heauen, you ſhal haue company that wyl ſpare for no coſt, young men wyl cut wood, chyldren wyl gather chyps, women wyl fetche water, old men wyl aſſoyle wheate, one wyl fetch fire, an other wyl heate the Ouen, make cakes to ſacrifice to ỹ queene of heauẽ, ſpare
Iudges. 8 for no coſt, you ſhal lacke for no company. *Gedeon* dyd but once aſke it, and he had it redily geuen hym to make an Ephot to ſet vp in *Ephra*. 1700. ſicles of redy golde, beſydes Iewels and precious apparrel. Aboue all thynges, we ſhoulde be moſt thankeful for that inestimable treaſure of Gods moſt ſacred woord. We
Philipp. 3. ſhoulde ſeeke moſt ſpecially his honor, in reſpect wherof, al pompous glory ſhould be as dunghyl fylthyneſſe. In this caſe lament al you that loue God: Help al you that be good Chriſtians, with one conſent, let vs be felowe labourers in the Lorde: For Gods glory, for

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the reuerent vse of his name, spare no labour, speake, sue, entreate, encourage, helpe, succour, make good choyce (if I speake not to late) of your Knightes of the shyre, of the burgesses of the Parliament, of the Clarkes of the Conuocation, shewe your zeale, doo what you may to mooue, to procure some godly lawe, whereby the customable cuyl vse, the vayne abuse of our sacred God, his most mighty name may be reformed. The force of Papistrie God be thanked is beaten downe, they wyte not, nor haue not what to wyte. Our lacke of good lyfe is the greatest losse, the strongest stoppe, the vnhappiest hynderance that nowe remayneth agaynst the fulnesse and plentifulnesse of Gods kyngdome: Whose kyngdome, yf we build not vnto the ende, whose spirite yf we resist, and refuse, as heretofore (a fruite of infidelitie) we were geuen ouer to beleeue Hobgoblin, Robin goodfelow, Fayries, and suche other fancies, so hereafter we may be sure, haueyng cast of the spirite of grace, the Deuil shal euery where in the terrour of our conscience, appeare and shewe hym selfe vnto vs: So as hereafter it shalbe (I feare) as great a woonder to see many houses free from some one or moe visibly possessed of the Deuyl, as heretofore it hath ben strange to see one in a parish. Strange sightes, earthquakes, vnnatural murthers, Monsters by Sea and by lande, as tokens of Gods wrath, we haue seen abundantly: Nay we may wyte agayne to the beginning of the worlde, suche thynges as they neuer heard of. These thynges should frame or rather force vs to a newnesse of lyfe, to a redy waityng for the Lorde Christe his last comming. Amongst al other, this great and horrible vice of vayne swearyng, to the destruction whereof, I beseeche GOD graunt some strength and force of law, it is so great a synne, so vnprofitable a mischiefe, so common

an cuyl,

an euyl, as there is nothyng more to be wondred at in my iudgement, then that after twentie whole yeeres preachyng of the Gospel vnder so gratious and godly a Queene, and mother vnto his Churche, there should any man, noble or simple, be so vngodly, so vnthankful, so wylde and barbarous, as once to dishonor God by dishalowing of his name, to shew him selfe by euyll outragious othes forgetfull of the benefite of the Gospel: or through disobedience and lacke of good lyfe, to hynder the commyng home of other vnto the societie of Gods holy congregation. And in this so good and necessary a motion, I am also sory that some man of good learnyng and great skyll, had not taken this enterpryse in hande: Howbeit, the matter it selfe is woorthy euery where to fynde a Patrone: And as helpers and ayders, I doo earnestly desyre in this behalfe all good Christians to succour and further this motion: But most specially as Patrones by name, I haue chosen three suche (as, though comparisons be odious) (And blessed be God therefore, our Churche of Englande aboundeth with good men, so as I dare say, no one function in subiectes state is more faythfully and diligently discharged then the ministerie) yet hereof I dare clap my handes vnto my selfe, that al other eyther learned, or godly, wyl easily geue them the title (beside they excellent vniuersall gyftes of literature) of diligent and faythfull distributers of Gods heauenly misteries, whereunto yf they lyke be not correspondent, let him that can stop foorth and rebuke, so that he doo it *per* Ελεγχειν, *i. iuste coarguere.* Of the which three, as the one hath the
4. *Martij,* first place before our most gratious Queene, and her most honourable Counsellours, in the which place, as his wyldome of godly zeale hath moued diuers thinges heretofore to be reformed: So at this tyme I trust

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by God his spirite wyl worke and worke the effect in them. And the other twaine I am sure in theyr condition and place, wyl aduaunce and further this Christian respect to Gods owne glory: whereof also I hope largely that whatsoeuer so godly, learned, and faythful stewardes of the Lorde shall moone, al other that be eyther godly, learned, or zelous, wyl assent, prosecute, and further the same, to the vttermost of theyr strength and habilitie: Whiche God graunt for his sonne Christe Jesus his sake, to his only honour, and reuerence of his most glorious name, as also to the great commendation of the gouernment of his church in England, that other congregations of Christe elsewhere may confesse Englande to be no whyt inferiour vnto any in the worlde, but rather a light and lantherne vnto the rest, Amen.

Amen.

S Swoꝛd againſt ſwearing god ſend vs, god ſend vs

L Lyue, thy Swoord brandyſheth, wyath againſt it.

E Except our Englande, leaue her othes outragious.

X Egypt plagues were not ſo ſharpe a ſcourge.

W S God wel ſende, when he his ſtoꝛe ſhal purge.

N N thyng doth moꝛe, diminiſh Gods gloꝛy.

D Dth not God threaten, ſwearers his vengaunce?

E Except youꝛepent, and be hartily ſoꝛy.

R Emember hel hyꝛe, ſhalbe youꝛ pyttaunce.

NOVV VVEL, God ſpeede thy tongue,
And guyde thee with his grace:
That when to preach, thy courſe ſhal come,
This vice, thou mayſt deface.
And as S. Ridly dyd
procure the poore ſome ioy,
When good Kyng Edward dyd from hym
perceyue their harde diſtreſſe:
So God gene thee to moue, that ſharpe
Lawes may deſtroy
This filthy ſinne, and thyne attemptes,
God bleſſe with good ſucceſſe.

4. Martii.

Hriſte our Moſt bleſſed Sauiour, in that his moſt perfect forme of prayer, wherein al neceſſarie goodneſſe for ſoule or body is deſired for vs, and all euylles due vnto vs, are required to be turned from vs: hath, as the moſt ſpecial, ſet downe this in the fyrſt place before all other, a petition of all Chriſtians, moſt neceſſarie to be required at Gods handes: That the name of our heauenly father be ſanctified, that is, alwayes eſteemed holy, and reuerend. And in deede, for good and louyng chyldren, how is any thing more requiſite, or what more perfect noate of true and fordike loue is there, then this, That the ſonne aboue al other thynges, doo ſeeke eſpecially the honour and reuerende eſtimation of his father. So alſo God, the father of our Lorde Ieſus Chriſte, with the ſonne, and the holy Ghoſt, one only God, of al might and power, when he had choſen one peculier people, to ſhewe his myght by them ouer al the worlde, he gaue vnto them, and conſequently to vs all, Lawes or Commaundementes, ten in num-

ber: but he gaue them by thunder and lyghtening, by myste and darkenesse, by smoake and fyre. Mount Sinai was all on smoake, and the smoake went vp to the middest of heauen, teachyng vs by dreadfull signes, that his lawe is to be had in reuerence, and his Maiestie to be feared. Amongest whiche commaundementes, as in the former twayne, he teacheth, that he is GOD alone, and therefore onely to be honoured: so the next is, that his name be no more lyghtly or vaynely vsed. (Vsed yet) but not in vayne: whereunto (yf God be to be feared, that not without these great and dreadfull signes gaue vs these his commaundementes) he addeth the penalty of his wrath, The Lorde wyll not holde him giltlesse, that taketh his name in vayne. And yf the Lorde, the lawe geuer, that knoweth best the entent and purpose of the law, the Iudge also against the transgressours of the same, shal pronounce vs giltie, what remayneth to the person condemned, but bytter execution? How is it then, that GOD by terrour commaundyng vs, Christe by deitie of loue exhortyng vs, aboue al thinges, to seeke the honour and reuerende estimation of God his name: his most glori-

ous

ous name notwithſtandyng is moſt vaynely vſed, moſt ſhamefully abuſed, and blaſphemed moſt outragiouſly. Howe farre this accuſation woulde ſtretch, howe generally this fault is ſpread, that concerneth the diſhonouring of Gods name, it is not mine intent here to diſcouer it. As the name of God in it ſelfe is moſt glorious, and can not be diſhonoured, yet al the wayes & meanes practiſed by mankynde, agaynſt the glory of Gods name, to ſet them all downe, were a woorke infinite. This ſmall Treatiſe, whiche I pray God it may be to the honour onely of his name, ſhal concerne the lawfulneſſe of ſwearyng, the abuſe of vayne ſwearyng, the punishment of periurie or foreſwearing. As two falſe Knaues neede no Broker, for they can eaſily enough agree in wickednesſe *ſine mediante*, without any to breake the matter betweene them: ſo amongſt true and faythful men, there neede no othes: Where Vertue fayleth not, trueth of it ſelfe carrieth credite ſufficient. But God onely knoweth who are his, and the ſimple cloake of Hipocriſie couereth many a ſubtyl foule. Double dealyng of the moſte, maketh manye men doubtfull where they

may truſt. Chriſte is ſo conueyed by ſubtiltie, and falſehood is ſo diſguyſed with fayre colours, that in a deepe decepptfulneſſe, a man woulde almoſt dread no danger: and he that ſtandeth in no feare or doubt of ſubtiltie, is ſoneſt endomaged, whereout for our ſafety the Lawyer teacheth vs this leſſon, to truſt fewe or none vpon their woordes, woordes are but winde, bynde euery mans bargayne ſure by wryting.

Becauſe that fayth and troth
with no degree wyl ſtande.
Therefore the Lawyer ſayth.
take wryting of his hand.

Yf no man woulde decepue his neighbour, yf euery man woulde ſpeake the trueth from his hart, we then ſhoulde neede no wrytten bondes: othes ſhould haue no vſe amongſt vs. A remedy therefore it is agaynſt our corruption, that in doubtfull matters (confeſſyng God almyghtie his wyſedome, that he knoweth all and euery ſinguler woorke and woorde, deede and thought of man) we take his name, we vſe the name of God, that is,

not

not in vayne, but lawfully: we confeſſe his almightie power, that he knoweth al thinges: (A matter that muche concerneth his Maieſtie) for who can doo ſo (but God alone?) we call hym as witneſſe of our trueth, that we may proſper therein: we deſyre hym alſo to be a reuenger and punither of our ſinnes, yf we doo not ſpeake the trueth. And therefore the Hebrues begyn their othe with this coniunction of condition, Yf: and vſe the figure ἀποσιοπήσις ſuppreſſyng the reſt, and yet in deede intendyng this muche: Yf I deceyue you, or, yf I breake this othe, the Lorde that is of all power, reuenge it vppon me. An othe therefore parteyneth to that part of Gods ſeruice, whiche we call inuocation: Call vppon me, ſayth the Lorde, make vnto thy ſelfe none other Goddes, I am the Lorde thy god, vſe my name. So that when we heare the Lord ſay, Take not my name in vaine: let vs remember yet that the Lorde ſayde before, I am the Lord thy God, thou ſhalt haue none other Goddes but mee. Preache my name. Call vppon my name. Confeſſe my name. Vſe my name: take it not vaynely, nor in tryflyng matters abuſe it not: I am the

Lorde, therefore to be reuerenced. But in matters of doubte, when mans wyfedome cannot goe no further, confelle myne omnipotent power, call vppon mee, I am God alone, and knowe all. Make vnto your felues no other goddes, by attributyng vnto them that whiche is proper onely vnto mee, but call mee for a witnelle, cal mee for a reuenger. The Lorde fayde not at any tyme, Take not my name in vfe: but he fayde, Take not my name in vayne, vfe it not but with great reuerence, in conlideration of my Maieftie: yet vfe my name, Inuocate my name, or call vppon my name onely, for I onely am the Lorde, Thou fhalt haue none other Goddes but mee. If inuocation pertayneth not vnto mee alone, I am not God alone. Anabaptiſta, & Manachei, and other ſectaries, are thus eaſily confuted: when they deny the lawfull vſe of the name of God, they deny Gods reuerence, they deny Gods power, they deny God to be God. But yf they wyll not vnderſtande that Inuocation confelleth and attributeth omnipotencie vnto the perſon that they doo inuocate or call vppon, and where there is no inuocation, there is no god-

head

head of power diuine acknowledged, let them yet conſyder this ſubſtaunce folloꝛwyng.

1 Gods commaundement vnto his people, to ſweare by his name.

2 That God forbyddeth his people to ſweare by the name of ſtrange goddes, leaſt by inuocation, they ſhoulde attribute that omnipotencie vnto Idolles and Deuylles, that is proper to hym alone.

3 The example of God, ſwearyng for our capacitie.

4 Example of Patriarkes, Prophetes, Apoſtles, and Chriſte hym ſelfe, which in no caſe can be contrary vnto GOD his Father.

When

When the Lorde had chosen Israel from
Exod.19. al other nations, and had procured, by terrour of his power, the reuerence of his maiestie, the force wherof was so great, that the people fled for feare of his might, & stoode a far of from the mountayne, and sayde vnto
Exodus.20 Moses, Talke thou with vs, we wyl heare thee: but let not God talke with vs, least we die. Euen the Lord hym selfe by Moses vnto Israel from his owne maiestie, amongst many other, gaue this lawe: If a man deliuer
Exod.22. his neighbour money or stuffe to keepe, yf it be stolne out of the house, yf the theefe be
7 founde, be shal pay the double: But yf the
8 theefe be not founde, then the maister of the house shalbe brought vnto the Iudges, To sweare whether he hath put any hande vnto his neighbours goodes, or no. Heere the Lord hym selfe appoynted an oth, as an ordinarie meane to decide a controuersie, and a sufficient testimony of trueth in a doubtfull
10 matter. Agayne in the 10. and. 11. verses of
11 the sayde chapter: If a man delyuer vnto his neighbour an Asse, or an Oxe, or any other beast to keepe, yf it dy, or be hurt, or be taken away of enimies, and no man see it, An oth

of the

of the Lord ſhal be betwene them twaine, that he hath not put his hande vnto his neighbours goodes. Heere is the appoyntment of an oth by the Lorde hym ſelfe. It is called an Oth of the Lord, becauſe they ſhould ſweare by the name of ỹ Lorde only. Alſo 6. Deut. Moſes heedefully and carefully remembryng agayne vnto Iſrael the Lord his commaundement, when he commaunded them to lay vp in theyr harts, to teache them to their children: when he geueth them this moſt earneſt Caueat, Beware leſt thou forget God: he addeth ſpecially, Thou ſhalt feare the Lorde thy God, and ſerue hym, and ſhalt ſweare by his name. Which cõmandement he alſo reiterateth in the 10. of Deut. 25. and in the. 4. of Ieremie. 25. ſhewyng how great a part of religion conſiſteth in inuocatting or callyng vpon the name of the Lorde only. The Lorde by his Prophet mouyng them earneſtly to returne, not haltyngly, nor haifly, nor holowly, but holyly, and wholy vnto the Lorde, he eſpecially teacheth them to ſweare by his name, Thou ſhalt ſweare, The Lorde liueth: Tyeing an othe, or euery othe, to theſe lymits, Vaynely thou ſhalt not ſweare: but, in

Ieremie. 4.

trueth

trueth, in iudgement, in righteousnesse, and then thou shalt take none other to witnesse but the Lorde hym selfe, whereunto he addeth the maiestie of the Lorde, and the benefite of the people, that the nations may be blessed in the Lord, that the people may glory in the Lord. Agaynst the glory of whose maiestie ful highly it is, yf any other be take in his place, if any other be sworne by, if any other be called vpō, either for grace, to geue blessing vnto trueth, or for might of power, to reuenge falshood. For what is that, but cleane to forsake ỹ lord, & to attribute omnipotencie or all power and strength to some other. Wherefore the Lorde in his zelous wrath agaynst Iuda, amongst al other sinnes, for whiche in his iustice he powred vengeance agaynst them, euen to the vtter destruction therof by the handes of the Chaldeans, he reckoneth this as a capitall crime, How shoulde I spare thee for this, thy children haue forsaken me. The Lord hym selfe sheweth hym the maner how, they haue sworne by them that are not Gods, they haue forsaken me. This fault the Lord reckoned so iniurious to his glory, that with a mightie vehemencie of speache he sayth, How

Iere. 5. 7.

can

can I spare thee for this: in effect thus, Surely I wil not spare thee, the Chaldees shal destroy thee.

Hereof the Lorde gaue a special commaundement in the. 33. of Exodus, Take heede to al thinges that I haue sayd vnto you, and ye shall make no mention of the name of other Gods, neither shal it be heard out of your mouth. And in the. 23. of Iosua. Make no mention of their God, nor geue or take any cause to sweare by them. He sayd not, Take not their names in vayne: but, Take them not at all, let them not be heard out of your mouthes. So the 19. of Esay. where the Lorde geueth a special forme how the Lorde is serued and honoured according to his owne good wyl and pleasure, the Prophete expresseth it thus, At that day, fiue Cities of the Lorde shal speake the language of Canaan, and shal sweare by the Lord of hostes. And thus the Lorde hym selfe also dyd most zelously, as to shewe his only omnipotencie, and howe it stretcheth vniuersally. In Esay. 45. I haue swoorne by my selfe sayth the Lord, the worde is gone out of my mouth in righteousnes, and shal not returne. Euery knee shall bow vnto me,

Exodus. 23.

Iosue. 23.

Esay. 19.

Esay. 45.

me, and euery tongue shal sweare by me: according whereunto, not vainely, but reuerently, in matters of great waight, to end contentions. To make assurance of promises to be kept in testimonie of trueth, we reade how the fathers, both Patriarkes and Prophets, haue sworne.

Gen.21. So Abraham swore vnto Abimelec in couenant of his safetie.

Gene.26. Isaac lykewyse in the lyke case, swore vnto Abimelec, Ahuzzah, and Phicol.

Gene.31. Iacob swore vnto Laban, concernyng the bounds of theyr grounde.

Exod.2. Moses agreed by couenant of oth to dwell with Iethro.

Ibidem. Ionathan sware to Dauid.

Dauid sware to Ionathan.

Ibidem. Ionathan and Dauid sware both.

Lykewyse Saul required an oth of assurance, for his seede after hym: and Dauid sware vnto Saul.

2.Reg.1. Also Dauid in the presence of Nathan the Prophet, sware vnto Bethsheba that Solomon shoulde raigne after hym.

Helias the Prophet sware vnto Achab

2.Reg.17. the kyng.

Elizeus

Elizeus ſware vnto Helias that he would goe with hym. 2. Reg. 2.

The Angel ſware by hym that lyueth woꝛlde without ende. Apoc. 10.

So alſo the Loꝛde yeeldyng vnto our weakneſſe, confirmed all his pꝛomiſes by an oth, hauing no greater to ſweare by, accoꝛding to the faſhion of men, he ſware by hym ſelfe, concernyng his couenant with Abꝛaham.

By my ſelfe haue I ſwoꝛne, I wyll ſurely bleſſe thee and thy ſeede: which oth he confirmed vnto Iſaac. Gene. 22.

I wyll ſurely perfourme the oth which I ſware vnto Abꝛaham. Gen. 26.

Alſo by Eſay. I haue ſwoꝛne by my ſelfe, ſayth the Loꝛde, The woꝛde is gone out of my mouth, and ſhal not returne. Eſa. 45.

So Dauid remembꝛeth the Loꝛde his couenant confirmed vnto hym by the Loꝛdes oth, I haue ſwoꝛne vnto Dauid my ſeruant, and agayne, I haue ſwoꝛne once by my holyneſſe, I wyl not fayle Dauid. Pſalm. 89.

Lykewyſe the Pꝛophet remembꝛyng the diſobedience of the Iſraelites, remembꝛeth alſo how the Loꝛde ſware that they ſhoulde not enter into the land pꝛomyſed vnto them. Pſalm. 96.

The

The Lorde sware concerning the euerlasting
Psalme. 110. Priesthood of Christe. And agayne vnto Da-
Psalm. 132. uid, The Lorde sware in trueth, and wyl not
shrinke from it.

Hebrues. 6 Paul also remembreth at large, howe the Lorde sware vnto Abraham, and as it were ratifyng the vse of an oth: An oth, sayth he, for confirmation, is an ende amongst men of all strife: whiche thyng also for testimonie and confirmation in his earnest zeale, Paule also vsed, as first to the Romanes, God is my witnesse: And to the Corinthians, I cal God to
2. Corinth. 1 recorde vnto my soule: And to the Galathi-
Galathi. 1. ans, Beholde I witnesse before God, & I cal
Ephe. 1. God to witnesse that I lye not: And to the Ephesians, God is my recorde: and likewise to the Thessalonians. And yet no Christian euer doubted, but Paul was led by the spirite of God when he wrote those Epistles: Insomuche that
Augst. contra mend. Augustine sayth, It were an heynous wickednesse to say that Paul, especially in his witten Epistles, hath violated or broken that Gods commaundement. Thou shalt not sweare therfore, saith he. You must vnderstande that whiche is set downe (non omnino, not at all) That is, as much as in you lieth,

haue

haue none affection at all to sweare, thynke all othe to be no grace nor no garnyshyng vnto your speache: Otherwyse howe should we excuse Christ him self? Or shal we with Porphirius or Iulianus condemne Christe, that his woordes and commaundementes are one thyng, his lyfe and conuersation are another, for so these vile Heretiques carpe at Christ, and vppon the selfe same saying, doo they harpe with the Manichees and Anabaptistes, vrgyng vehemently the woordes without sense, Sweare not at all, not at all, let your communication be yea, yea, no, no, that which is more then this, is synne. Which commaundement yf it were not to be enterpreted, Christe in deede had doone violence, for he hath vsed often, as a testimonie of trueth, and as a confirmation of his speache, Amen, Amen. Whiche is somewhat more then a playne yea, for it soundeth as much as, Certainly, Truely, Verily. Or, of a certaine trueth. And in this sense Paul sayth, All the promises of God in Christe are yea, & are in hym Amen, that is, truely, perfectly, fully, assured, performed, compleat & ended. And let vs marke nowe what a great oth this

2. *Corinth.* 1

is, Amen, Verily, & Truely, or, Of a trueth: whereby I suppose theyr conscience to reclayme them therby, that thynke it is no oth to say, Truely, or, Verily, insomuche that in our customable speache, yf a man say, Truely, it is replied, Yea, but you dare not sweare, when he alredy hath swoorne full deepely. S. Paul sayth, God sware. Marke nowe the fourme of the othe set downe by Paul, Truly, or, Surely I wyll bleſſe thee. So also the Prophet Dauid remembreth that the Lorde sware vnto the Israelites, that they should not enter into the lande of promise. Turne vnto the 14. of Numbers, where the History of theyr murmuryng is expressed, and the fourme of that oth is thus set downe, Surely, or, Certainly, they shal not see that good land. So often as we say, Certaynely, assuredly, truely, or verily, so often in deede we doo sweare: for though God be not expressly named, yet in namyng trueth, God is named, for God and trueth are one, and the selfe same: And the strength of an othe consisteth more in honouryng God by trueth, then in the outward namyng of God. Let al men then either learne or remember, whereas customably they

Heb. 6.

Psalm. 95.

Numb. 14.

Truely.

Veryly.

they vſe vaynely, Truely, when many tymes there is neyther trueth nor veritie in theyr ſaying, how that they moſt greeuouſly offend God, who is in deede all trueth, and the only trueth. So then neyther may the Anabaptiſtes reſtrayne this vnto the tyme only of the olde Teſtament, neyther may they ſo vrge the woordes by the letter, that they thereby take away the iuſt interpretation and ſenſe therof: For ſo ſhoulde Paul and Chriſte hym ſelfe be condemned, ſo ſhoulde God his mercy, declared heretofore by his prophetes vnto the Gentiles in Chriſte, and after Chriſte his commyng, be fruſtrated and made voyde, which were blaſphemie agaynſt the ſpirite: and an infinite heape of other miſchiefes woulde enſue, yf lyke places of Scripture were violently forced according to the letter. We muſt therfore vnfolde them according to theyr meanyng, and take them vp as they lie. The ſenſe doeth offer it ſelfe as playne as can be, yf we marke vppon what occaſion, and to what purpoſe Chriſte gaue this commaundement. The Iewes had gotten this euyll cuſtome of ſwearyng by creatures, as, by the Temple, by the Aulter, by Heauen, by Ieruſalem,

laiem, by the Earth. &c. And though they swore falsly, and entended to deceyue theyr neyghbour, yet yf they named not God expressly, they thought it was no sinne: Muche lyke vnto the foolysh people of our age, that entendyng to deceyue others, by subtiltie of sounde, or by eclipsing the pronunciation, recken yet theyr craftie entent to be no deceipt: such I meane as sweare thus.

GOD pronounce me at the last day.
By God, I neuer defended him in al my lyfe.

When they thynke and hope that other men wyl iudge that they meane.
GOD renounce me, I neuer offended hym.

Agustine de. ser. dom. Thus dyd the Iewes, though they carried in theyr myndes a ful and perfect entent of deceipt, though theyr communication was myngled with common and customable othes, yea though they dyd forsweare them selues falsely, except there were some expresse namyng of GOD, they reckoned it none offence at all. And to this Deuylyshe purpose they abused this text, Thou *Leui. 19.* shalt not forsweare in my name, least thou defile

ſile the name of the Lorde thy God. Otherwyſe (ſo that they vſed not inuocation of God expreſly by name) although they ſweare and forſweare, although they vſed execration, whiche conteyneth curſyng and bannyng, and deſiryng of vengeaunce (As in example, The earth open and ſwalow me. The ſtones of the Temple fal vpon me: or ſuch lyke) they made none account of any ſuch othe or execration. And this Chriſte correctyng in the. 23. of Matthew, he calleth them blynde guydes, and blynde Bullardes, ſhewyng them that there is no place nor plot in the world, wherin God hath not ſet ſome cognisaunce of his glory: Heauen is his ſeate, the earth is his footeſtoole. He that ſweareth by the Temple, ſweareth by it, and by hym that dwelleth in the Temple. He that ſweareth by heauen, ſweareth by the throne of God, and by hym that ſitteth therein. This ſpake Chriſt, to confute theyr damnable cuſtome of ſwearing commonly, and theyr doltyſhe interpretation of ſwearyng or forſwearyng by the name of GOD, and teacheth them withall an orderly fourme of behauiour in theyr common ſpeache, Let euery man ſpeake the *Math. 23*

trueth to his neighbour from his hart.
Math.5. and say, Yea, it is so: Let hym renounce
falshood, and say, Nay, it is not so. Let this be
an order established for your dayly commu-
nication. And nowe let vs harpe vpon com-
munication, communication: as they chaunte
out, Not at all, not at all: and then the true
sense is, In your dayly communication, vse
none othes at all, or vse not at all any othes
in your dayly communication: But speake
truely, and say, yea, or nay. So that Christe
is not contrary to GOD his father, he re-
pealeth not the decree of GOD, establish-
ed for the vsyng of his name in iudgement,
in iustice, in doubtful causes concerning equi-
tie and right: but he rebuketh that whiche
God forbade, Vaine and rash swearing, & foo-
lysh conceyued opinions, of this or that othe.
Thus vsyng Gods name lawfully, we must
neuer abuse the same. God that sayd, Take not
my name in vayne, hath therefore appoynted
the ryght vse of his name, because he hath for-
Exo.23. bydden the abuse therof. Of strange Gods he
hath sayde, By the name of strange Gods
thou shalt not sweare at all: the name of any
of them shall not be heard out of your mou-

thes.

thes. He ſayd not In vayne: but, Not at al, of any other beſydes hym ſelfe. Of his owne name onely, there is a lawful vſe allowed and commaunded vnto the Godly: as to ſpread his glory.

1 By preachyng his name.
- Goe and preache the Goſpel vnto all creatures. *M.* 11.
- Preach the word, be earneſt in ſeaſon, and out of ſeaſon. 2. *Ti.* 4.

2 By geuing thankes and honour to his name.
- I wil alwaies geue thankes vnto ỳ Lord, his prayſe ſhall euermore be in my mouth. *Pſal.* 33.
- I wyll delyuer thee, & thou ſhalt honour mee. *Pſal.* 49.

3 By profeſſing and confeſſyng Goddes name and power.
- He that confeſſeth me before men, I wyl confeſſe and acknowledge hym before my father. *M.* 10.
- To confeſſe Gods name, proceedeth from the mouth. *Rom.* 10.
- Confeſſe the Lord, and call vpon his name. *Pſal.* 14.

4 To inuocate or cal for helpe at the name of the Lorde.
- Call vpon mee in the tyme of trouble. *Pſal.* 49.

VNto the whiche part, moſt ſpecially the ryght vſe of an othe appartayneth: As,

when by callyng GOD to witnesse, we confesse his omnipotent power, and desyre hym to mayntayne and prosper vs in trueth, and to punysh vs, or to be auenged vpon vs, yf we speake, or doo, or entende any falshood or deceypt: whiche both we are sure he wyll doo, because he is God. But what is it to take Gods name in vayne? It is,

A memorandum for swearers.

1 To cal God a witnesse in vniust or in trifelyng matters.

2 To sweare rashly, vnaduisedly, or without vrgent necessitie, tyme, place, and authoritie not considered.

3 Or once to name God, without the reuerence due vnto the Maiestie of his name, of whom nothyng may occupy so muche as our thought, without due remembrance of his honour.

Sap. 1. Thynke not of the Lord, but in goodnesse, sayeth Solomon, and the Lord him selfe.

Leui. 19. Ye shal not sweare by my name in vayne, neither shalt thou defyle the name of thy God. I am the Lorde.

Unto all the Curses and Plagues that *Deutr. 28.* Moses from the mouth of the Lorde remembreth: As, the curse at home, the curse abrode, the

the curſe of hunger, the curſe of thyrſt, the curſe of yll ſucceſſe, the curſe of ſickneſſe, of madneſſe, of penurie, of oppreſſion, of captiuitie, vnto them all, he addeth this as a chiefe addition, Theſe and many more plagues ſhall the Lorde heape vpon thee, vnleſſe thou feare the glorious, myghtie, and terrible name of the Lord. Thy name is wonderful O Lord, and only to be had in reuerence. *Pſal.8.*

The Lorde wyll not holde hym guyltleſſe, that taketh his name in vayne. *Exod.20.*

It is remembred by Aben Ezra, that the Egyptians had a cuſtome to ſweare by the head of their kyng: whiche othe, who ſo euer perfourmed not, no raunſome would redeeme hym from death, becauſe he deſpiſed the kyng: How muche more, not without due reuerence and feare, ought we to name or thynke once vpon the name of our God, who only is God, and without or beſydes whom there is no God. Thou onely art great, O Lorde, and great is thy name in ſtrength and power, who feareth not thee thou Kyng of Kynges: thyne is the glory aboue all. How much the hyghlyer we eſteeme of Gods glory, with ſo muche the more reuerence ought we to thinke *Ier.10.*

and to speake of his name: but as he that speaketh muche, speaketh sometimes vnaduisedly for haste, as Solomon remembreth, Vnto many woordes, folly is neuer absent or wanting. In muche speach, there is eyther flatte falshood, or vanitie, or superfluitie at the least, or peraduenture al at once. So of ý often namyng of God, much more of often swearyng by his name, there aryseth a vayne abuse, an vnhonourable derogation, a path way to the Palace of perturie, an open accesse, or rather a compultion to the pyt of perdition. The Adulterer, the Theefe, the Murderer, can not alwayes doo that wickednesse that they would: So, he that accustometh hym selfe to vayne swearyng, though of purpose he would sometymes frame and fashyon hym selfe to abstaine from swearyng, yet can he not for his lyfe so doo: Custome succeedeth or rather groweth in natures rome. So that at all tymes he swearyth, and by swearyng dishalloweth, as muche as in hym lyeth, the most holy and reuerent name of God: In so muche, that a common swearer, yf he be in the feare of God reprehended for his vayne swearyng: he answeareth with an other othe, that he sware not afore.

Prou. 10.

Euyll of custome.

I haue

I haue hearde ere nowe, a vayne fellowe to gently reprehended for the damnable cuſtome of ſwearyng, and his anſweare hath been with an execrable othe, that ſuche reprehenſion needed not, for he neuer ſwate lyghtly: whoſe woordes truely vnderſtoode, he ſpake more truely then he was aware, not lyghtly, but heauyly. Coulde any Chriſtian beare it, to heare the moſt honourable name of our glorious God ſo terribly abuſed? Hereof ſayeth Chriſoſtome. Lyke as a continuall babler *Chriſoſt. ſuper. Ma.* prattleth intemporally ſome vnſeaſonable ſpeache: ſome man ſweareth often, but he alſo to many tymes forſweareth him ſelfe. Therefore ſayeth Auguſtine, becauſe he is farther of from periurie that vſeth not at all to ſweare, then he that ſweareth redily in matters of trueth, the commaundement of our Sauiour is, that by abſtaynyng from ſwearyng, we myght be ſure not to forſweare, rather then by ſwearyng in matters whiche we ſuppoſe to be true, to drawe or driue our ſelues into the acquaintaunce or familiaritie, nay rather into the danger, damage, and deſtruction of periurie. To ſweare that whiche a man deemeth to be true, is not expedient, nay it is intollerable,

ble, and may not be admitted, and thereof Michael de Hungaria, settyng downe perticuler kindes of swearyng, by the fyrst and last letters of this woorde Fato, and by Idonea, forbyddeth fyrst to sweare falsely, and then also to sweare, that whiche we deeme to be true. For though a man see his friende on horsebacke at Bysshops gate in London, entendyng to ride to Cambridge the next day, he may not therefore sweare that he is at Cambridge, though he thynke verely that he is there, for though he iudge so, yet it may be otherwyse. And, but in trueth a man may not sweare. Sweare not then sayth he per primas fato, per idonea notificato,

f.a.

To.b

F Falsely: for God is trueth.
A As you thynke: for you may be deceiued, be sure first that it be vndoubtedly true, before ye sweare.
I Irreuerently: for it is agaynst Gods honour.
D Deceptfully: for your sayth is geuen as it is receyued, & as he vnto whom you made or gaue your sayth vnderstande it, so it is to be interpreted and performed
Sweare not
O Dolously or ivelly. Sweare neuer, but to good purpose, and then not but in trueth, in equitie, and iudgement.

1 Negligently: not regarding what you sweare, for God is the reuenger.

2 Erroniously: for it diminisheth the reuerence due vnto Gods name.

Sweare not

3 Accustomably: for who so doth, the plague of God shal not depart from his house.

AS our prouerbe is of swearyng: Set your minde on it, and it wyll come alone. So in deede, vse breedeth facilitie, facilitie engendreth familiaritie, familiaritie maketh rednesse, rednesse frameth perfectnesse, perfectnesse breedeth custome, custome forceth continuaunce, continuaunce conueyeth vs to senselesnesse, senselesnesse lulleth vs a sleepe in the cradle of Securitie, so that wee feare not, nor feele not our desperate fall into the painefull pyt of Periurie, the vnhappie reward whereof, is perpetuall infelicitie. Let vs take heede then of swearyng, or of the rash or hastie namyng of God, without the reuerence due vnto his most glorious name. For, as with muche water falleth eyther Grauell or Mudde, and, as the seruaunt that is often tymes beaten, is seldome without some blewe spotte: so, he that often tymes nameth God, nameth hym vainely, and vnreuerently, and

he

he that sweareth often, dishonoreth his maiestie, and oftentymes falleth into periurie. What mockery and derision is this agaynst Christ, in the Church, when the name of Christe Iesus is sounded, to bende or bowe in token of reuerence, and all the weeke after to sweare by hym, as though he were worthy none honour at all: The Iewes, as we vnderstande by the gesture of the hygh Priestes, vsed to teare their garmentes when they supposed that they heard any blasphemie. The Turkes reken and esteeme so reuerently of their Mahomet, that they neuer lyghtly or vaynely sweare by his name, neyther doo they admit vnto any office of gouernement any swearer, what byrth so euer he be of, or though he be for any other qualitie neuer so notable. Amongst the heathen people, it is woonderful, a terrible shame to Christians, that Regulus, a worthy Romane, beyng taken prisoner of the Carthaginians, when they of Carthage desired rather to haue had their owne prisoners from the Romans, they sent this Regulus to Rome without any gage or pledge, saue his fayth only: When he was arryued at Rome, he perswaded his countreymen,

Mar. 14.

Tripolitanus.

Auguſt. de ciuitate dei. I. Li. 15. 6.

men, that his meſſage was not profitable for his Countrey: and for his othes ſake yet, not otherwyſe compelled, but onely to keepe his oth, he returned as a priſoner to Carthage: where, after the moſt cruelleſt maner that the miſchiefe of their moſt blooddie myndes could inuent, after ſuch a ſort as I neuer read the lyke, they put hym to death moſt terribly: this was their guyſe, They compaſſed hym cloſe rounde about with plankes, the plankes were driuen thycke with Iron prickes, the poyntes wherof were made exceeding sharpe; ſo that he could not bende hym ſelfe to leane any way, without greeuous woundes, wherof his fleſhe ranckling, the longer he lyued, the more grieuous would be his payne: wakyng or ſleepyng his feete muſt beare the burden of his whole body: he myght truely ſay, *viuus, videns, & perio*. I lyue, & ſee full well I dye. So the Sagontinians, rather then they would breake their fayth made vnto the Romanes, they endured willingly al the punishments that hunger, ſworde, or fire could do vnto them: Liuius remembreth two Romane ſouldiers taken priſoners, diſmiſſed by Hannibal vpon theyr othes, to returne againe to *Li. 3. Dec.*

his

his Campe. The firſt ſubtilly left his ſwoorde behynde hym, and when he was gone a good way of from the Campe, he returned againe to fetch his ſwoorde: meanyng but his ſubtyl returnyng, to ſaue his oth, and neuer more to returne. But when this caſe came to be diſputed at Rome, the Heathen Romanes ſent hym backe agayne as a peruerted perſon, affirmyng that an othe ought ſo to be perfourmed, as he vnto whom the oth was made dyd vnderſtande the ꝓmyſe. What ſhame is this to Chriſtians, that the Heathen people whiche knewe not GOD, woulde not ſweare raſhly, but reuerently: and duely dyd keepe theyr ſayth ꝓmyſed. And we, that profeſſe Chriſt, ſweare fayth ly, and vnreuerently: and, ſo we be truſted when we ſweare, we care not afterward for keeping our fayth. Beleeue not a common or cuſtomable ſweareꝛ: how can be keepe any fayth or credit in hym, that poꝛyeth it out continually? He that ſweareth alwayes by his fayth, ſweareth al away. So a ſweareꝛ may be beleeued, his care is neuer after to perfourme his fayth. If a common ſweareꝛ oꝛ beleeue in God, yf he dyd hope to be ſaued by hym, yf he dyd thinke that

Counſel.

God

God would punyſhe his perſonne, ſurely he would not, without reuerence and feare, the name not without diuine cauſe in caſes required, take onely the moſt bleſſed name of Gods maieſtie in his mouth. Now when he beleeueth not hymſelfe that which he affirmeth vnto another, who ſhal beleeue hym? Why do we not ſay vnto common ſwearers, why do you lye? Do you ſpeake truely, why do you ſweare? If you do beleeue in God, why do you ſo diſhonour the glory of his name? If you do not beleeue in God, why woulde you haue me to beleeue you, when you ſweare by that God, in whom your ſelfe do not beleeue? Solomon in the caſe of two women contendyng for one chylde, to trye where true naturall loue reſted, made a countenance as though he would haue cut the child in peeces. The wicked bloodthirſty woman, of whom the child had no nature or ſubſtance, cryed with a loude voyce, deuide it, deuide it. The true mother, in whom nature reſted, made her humble requeſt: Not ſo my Lorde, let the chylde lyue and proſper, let no violence be vnto it. In the auncient recordes of the Romanes it is remembred, of an adultres

hauyng three sonnes, that vppon her death bed she told her husbande that of three boyes, one only was his. This father, when he should dye, entreated earnestly his executours that they would doo their diligence by all wysedome, to trye whiche of the three was his naturall sonne, and vnto hym by Wyl he bequeathed his whole lande. The faythful and trustie Executours thus made experience where nature rested, They tooke the dead corps of the father, and set it agaynst a tree, vnto euery of the three children they deliuered a bow and an arrow, they told them that their fathers wyll was doubtfull, and the deuision of the lande was harde, the best way was to try by happy hazarde, he that coulde shoote nearest the fathers hart, should haue all. The two bastardes, in whom rested no sparke of naturall loue, shot with good wyll, the third with reuerence refused so fylthy a fact. Whereby, if he were perceyued to be the true sonne, What bastards shal we know them to be that shoote at euery part of Christes most blessed person? Common swearers truely beare no naturall loue to GOD, but teare hym in peeces, shoote at his hart lyke bastardes, and

crye with that Strumpet, Deuide hym, deuide hym, Cut hym in peeces. Whereof ſayth Auguſtine. *They ſynne no leſſe that blaſpheme Chriſte now raigning in heauen, then they whiche crucified hym heare vpon the earth.* Auguſtine in Mat.

Thine enimies O Lorde, take thy name in vayne. Remember this O Lorde, howe the enimie hath rebuked: And howe the foolyſhe people hath blaſphemed thy name. God ſhal wounde the head of his enimies, & the heary ſcalpe of ſuche a one as goeth on ſtyll in his wickednelle. Powre out thyne indignation, O Lorde, vppon the Heathen that haue not knowne thee, and vppon the kyngdomes that haue not called vppon thy name. As for the blaſphemie wherewith our neyghbours haue blaſphemed thee: rewarde thou them O Lorde, ſeuen folde into theyr boſomes. Make theyr faces aſhamed O Lorde, that they may ſeeke thy name. Let all good Chriſtians ſay with hart and voyce, in wooꝛd and lyfe, Bleſſed be the Lorde our GOD, euen the Lorde GOD of Iſrael, yea bleſſed be the name of his Mateſtie for euermore. They that in profeſſion ſometymes graunt this reuerence and honour vnto the Mateſtie of Pſalm. 139 Pſalm. 74 Pſalm. 68 Pſalm. 79 Pſalm. 72

Gods name, and yet, by the vnreuerent abuse of his name, practyse the contrary, are very wel resembled vnto those Iewes, that put vpon Christe a purple Robe, and platted a crowne of thornes vpon his head, and put a Reede in his hande lyke a Scepter, mocking hym in deede after the most despiteful maner that they could deuyse, but yet in woordes they saluted hym courteously, and sayde, *Hayle king of the Iewes*. They are a lyke vnto those people, whom the Lord by his prophet Ieremie. 5 Ieremi reprehended, They say the Lorde lyueth, this is their speach, in woordes they say so, but examine their religion in deede, they sweare falsely. Gods name is not honored, but dishalowed as muche as in them lyeth. They take the Lordes name in testimonie that it is ful true, when yet notwithstanding it is ful false: what greater dishonour can they do vnto the Lorde? Doo they beleeue that God knoweth it not? which were agaynst his omnipotencie: or do they thinke that God wil leaue so great a sinne vnpunished? whiche were agaynst his promise. The greatnesse of this sinne, the Prophete thus describeth, They haue made their faces harder then a stone.

Right

Right terrible is that whiche GOD threatneth by *Zacharie*. Beholde a flying booke of xx. cubites long, and x. cubites broade, conteluyng a curse of GOD agaynst theeues, and agaynst swearers, I wyll bryng this curse forth, sayth the Lord of Hostes: it shal come forth vpon the house of the theefe, and vpon the house of the swearer, that sweareth falsly by my name. This curse shall remayne in the myddest of theyr houses, and shall consume them, tymber, stones, and all. And this good counsayle from the Lorde, we haue by the wyse Kyng Solomon, Let not thy mouth be accustomed with swearyng, for in it there are many falles. Let not the namyng of GOD be continually in thy mouth. For lyke as a seruant that is much beaten cannot be without some spots: So he that sweareth, and hath the name of GOD continually in his mouth, can not be free from sinne. A man that vseth much swearing, shalbe fylled with iniquitie, and the plague shal neuer goe from his house. He that sweareth in vayne, shall not be founde righteous: muche swearing bryngeth suche horrour, that it maketh a mans heare to stande vpryght, and the irreue-

Zacha.5.

Eccle. 23.

neuer thereof, wouldve make a man stoppe his eares. Though the mouthe blaspheme and are scorneful, yet vengeance lurketh for them as a lion. The woundes of the swearer bring death. God graunt it be not found in the house of Israel.

If there were in al the worlde no more faultes but this alone, it were ynough to prouoke more vengeance, then the whole masse of mankynde were able to beare. God graunt that England may once throughly be purged from this execrable crymne. The Lorde hath promised that he shalbe pronounced gilte that taketh his name in vayne. A greater threatning is not added vnto any of the commaundementes among them all: but namely, in vayne for euery vayne trifling matter, as though GOD were of no power to reuenge, as though he were worthy of no worshyp. Fie, fie, it is to fylthy, to to abhominable. Wouldve to GOD al kinges, Queenes, and Princes, would with more earnestnesse tender chiefly Gods honour: God liueth not by them, they liue & enioy their states and kingdomes by Gods mercifull ordinance and sufferaunce: To this ende, that aboue al

thynges they ſhoulde promote the glory of his name? Howe are they lulled a ſleepe in the cradle of ſecuritie, in the drowſineſſe of theyr owne tranſitorie glory, yt they forget that whiche moſt ſpecially concerneth Gods glory? He thynketh all Princes ſhoulde reckon all them that vnreuerently vſe Gods name, neuer lyke to affoorde theyr perſons any reuerence or true obedience. They that feare not God, wyll they care for man? No truely, who ſo keepeth of God neither feare nor loue, wyll eaſily breake his fayth to any Prince. A woorthy obſeruaunce it is, that good Kinges heere in England, haue made right good and holſome lawes to Gods glory agaynſt common ſwearing. We haue good cauſe to hope, that as God hath geuen vs a moſte gracious Queene, aunſwerying in any good Title to any other King that hath been in this Realme: So in this caſe alſo, it wyll pleaſe hym to worke by her Graces, and her Graces moſt honourable Counſell, that they ſhall moſt ſpecially excell, exceede, and goe beyonde all others, in ſtudious care and prouiſion for the reuerence and honour due vnto Gods moſt glorious

name. In this number of good kinges, in this respect are to be remembred.

De quibus consule, Iob. Fox.

Kyng Lyce.
Kyng Alfrede.
Kyng Edwarde.

Kyng Edmonde, whose lawe was, that whosoeuer was once proued periured, should for euer be separated from Gods congregation. And of lawes made in his time for this, and other matters, looke the collections of M. William Lambert, which were imprinted by Iohn Day. Anno. 1568.

Lambart.

Kyng Henry the first, for example to the whole Realme, beginning at his owne house first, ordeyned that within his owne Pallace, if any did sweare, he should forfayte to the vse of the poore for euery othe.

Waldenus.

If he were { A Duke, A Lorde, A Knight, Squire, Gentleman. A Yoman, A Page or Lacke, } he shall lose.

There be lawes for the euer matters more finely obserued. GOD graunt that his honour may be more specially regarded. Amen.

In

In Fraunce. Kynges that holde their Crowne in Homage to the kynges of England, haue made these lawes, to this purpose: First, Ludouic Kyng of Fraunce, ordeyned, that al periurers and common swearers, shoulde haue their lippes seared with an hot burnyng iron, and this punyshment he caused to be put in execution, openly at Paris, vpon a Citizen there.

Philip. an other of the kinges of Fraunce, constituted this generall Lawe: that who so euer, were he Gentle or simple, yea, though he were so high right noble, in what place so euer it were, though it were in a common Tauerne (where many wyse men forget themselues) if he blaspheme Gods name, he should straight way be drowned. *Vincentius in Speculo.*

Maximilian. the Emperour, made this Law, that whosoeuer was iustly reprehended as a hayne swearer, shoulde lese and pay xiiis. iiiid. but yf after his reprehension, he woulde not both be sorye and lay his hande, and willingly pay the sayd money, he shoulde lose his hand.

Philip. an Earle of Flaunders, for the precinct of his dominion decreed, that who so-

ever forswars hym selfe, shoulde loose both his goodes and his lyfe.

L.4. Antiq. C.6 Iosephus counsapleth, that the blasphemer shoulde be stoned, and then hanged up one whole day: afterwarde, beyng taken downe, that he shoulde be throwen into a holl or pyt, without any solemnitie of burial.

Iustinian, the good Emperour, vnto his Citizens of Constantinople, counsapleth and commaundeth thus. Whereas many in swoordes and othes execrably abuse the most reuerende name of God, whereby Gods heauie wrath is procured: we exhort you, that you abstayne from cursing and banning, and from sweatyng, eyther by your head, or by your beare, or by any other othes. For if iniuries done vnto man, be not vnrevenged, much more, he that vnhalloweth Gods name, is worthy of great punishment, for such faultes cruelly both hunger and earthquakes, and the plague of pestilence, falleth vppon vs. We therefore gentlie exhorte you, that you abstayne from suche greeuous crimes. If any will not be warned by this our Counsayle, fyrst as he shall procure Gods displeasure, so shall he be sure not to escape vnpunished: for

Iusti. 77. Nouel con.

we

we haue geuen vnto our moſt worthy gouer-
ner of this our royal Citie, this earneſt com-
maundement, that he ſhal apprehende the of-
fenders herein, and cauſe them todie the death,
leaſt God him ſelfe ſhould puniſhe both this
Citie, and the whole Realme, for leauing ſo
great faultes vnpuniſhed.

The lawe of the Egyptians was, that no *Egypt.*
ſwearyng ſhoulde be vſed, but in lawfull cau-
ſes. If any were proued periured, he loſt his
head.

The Sithians had a Lawe likewyſe, that *Scithia.*
whoſoeuer was proued periured, ſhould loſe
his head: and he that made proofe thereof,
ſhoulde haue his goodes.

The Romans had a Lawe, that who ſo- *Romans.*
euer was proued periured, he ſhoulde be thro-
wen downe from the hygh Rocke Tarpeius:
and therfore when they vſed ſweare, they
held a Stone in their hand, and proteſted: If
I lye, or ſweare vnght but erneſt, caſt me
downe the hyll violently, as I flyng this
Stone from me.

But to goe beyonde men. The Lord hym *Le. 24.*
ſelfe hath made a Lawe: He that blaſphe-
meth the name of the Lorde, ſhall dye

for it, al the multitude shal stone hym to death: whether he be Citizen or Stranger. yf he blaspheme the name of the Lord, let hym dye the death. And this law God commaunded to be put in execution vpon ỹ sonne of Salomith, whiche was the daughter of Dibri, where no doubt the Mothers name is remembred and the Grandmothers, for their offence of yll education.

A remembrance for Fathers & Mothers.

Io.9. Lykewyse Iosue, & the Israelites, made a faythful oth with the Gibeonites: In ỹ dayes of Saul that oth was broken, which breache of fayth, the Lorde punished with three yeeres continuall famine: whiche famine was not taken away, vntyl seuen of the sonnes, or next of the kinred of Saul, were hanged vp vnto the Lorde. Lykewyse Mathathias, whom the kyng of Babilon named Sedechias, he, contrary to his othe, rebelled against the king of Babilon: whiche perceiued, the Lorde thus punished, Nabuchodonosor tooke Sedechias prisoner, fyrst he slue his sonnes in his owne sight, after that, he plucked out both his eyes, he bounde hym with Chaynes of Iron, and caried hym prisoner to Babilon: where he kept hym in perpetual miserie. What needs

2.Reg.21.c.

4.Reg.24. 25.

I re-

I remember that Troy, and diuers other Cities, were destroyed by periurie. Eusebius telleth of three wicked disposed persons, that of mischiefe pretended against Narcissus, the good Bysshop of Hierusalem, layde vnto his charge an heaute & haynous crime, & to make their false accusation the more probable, they sware greeuously, and desired GOD to shewe vengaunce vppon them, on this wyse: The fyrst wyshed, to be destroyed with fyre, yf it were not true: The seconde wyshed, to be consumed with a most greeuous sickenesse: The thyrde, to loose both his eyes. Narcissus perceyuyng their desperate intente vnto mischiefe, and his weakenesse not able to resist three suche aduersaries, remoued hym selfe vnto the solitarie Wylderneſſe, there to leade a priuate solitarie lyfe: In the meane tyme, vnto them whiche so willingly, and wyckedly forswore themselues, this happened. The fyrst, as he wyshed, by casualtie of fyre, was burnt to death, and all his family: whiche fyre, rose but of one litle sparke. The seconde, was taken with a greeuous strange sickenesse, from top to toe, and deuoured of the same. The thyrde, hearyng and seeyng

L. 6. ca. 9.

Gods

Gods iust iudgement to fall vppon the other twayne, confessed the fact, and through great repentaunce, powred out suche abundaunce of teares, that he lost both his eyes. Thus was their false periurie punished by God, and the good Bysshoppe receyued home agayne with ioye.

S. Grigorie. Saincte Gregorie telleth vs a wonderfull storie of a young Chylde, vnder the age of seuen yeeres (at whiche age we say, chyldren haue no discretion) yet for swearyng, and blaspheming the name of the Lorde, his Father holdyng hym in his armes, the Deuyll entred possession of the sayde Chylde, as it visibly appeared.

But to come to meere Englysh Stories. Though not fyrst in order, yet for dignitie, I will place King Stephan, and that companie, which contrary to their oth made in the dayes of Kyng Henry the fyrst, vnto Mahld ye Mold, yet they crowned Stephan Earle of Bolloigne King of England: in whiche number, were VVilliam, Archbyshop of Caunterburie, Roger, Byshop of Salisbury, Hugh Bigot, Steward sometymes to kyng Henrie the fyrst, and diuers Lordes more.

King Stephan.

The

The Archbyſhop, God puniſhed ſhortly after with death: the Byſhop of Salisburie, the kyng baniſhed hym the lande, Hugh Bigot dyed miſerably. Diuers other Lordes, were diuerſely puniſhed. Euſtace, the kynges ſonne, takyng vp his horſe before his father, had a fall, and brake his legge. The kyng, in remembraunce of his periurie, with ſorowe ended his miſerable lyfe, euen when he had now made a compoſition to lyue in peace, and to holde his Crowne quietly duryng his lyfe tyme, proclaymyng Henrie Duke of Normandie heyre apparaunt to the Crowne, euen then, when he moſt deſired to lyue, moſt lykely to lyue in moſt quietneſſe, with ſorowe he payed the price of his periurie with the loſſe of his lyfe.

Edward the fourth, at Yorke tooke a ſolemne othe, to holde hym contented with his owne Dukedome, and to yeelde due obedience vnto Kyng Henrie: but his othe raſhly taken, was as ſoone broken, and his periurie God puniſhed in his poſteritie: none of his children came to the poſſeſſion of the Crowne. *Edward.4.*

Elfred, becauſe he was a Duke, ſhall haue the next place: This Elfred conſpired a- *Elfred.*

gaynſt

gaynſt Kyng Adelſtanes at Wincheſter, to put out his eyes: his conſpiracie ſuſpected and detected, the kyng ſecretly ſledde. The wycked Duke was dryuen to purge hym ſelfe by his oth, of the ſuſpition. In the Church dedicated to S. Peter at Rome, periuriouſly he forſware hym ſelfe: but euen ſo ſoone as he had forſworne hym ſelfe, he fell downe dead in the Church, and ſo was taken vp, and carried to the Engliſhe houſe at Rome, and from thence after three dayes, to his Graue.

Godwin. Earle Godwin, traiterouſly ſlue Alphred, brother to Kyng Edwarde the thyrde: afterwarde, as Godwin ſate at the Table with the kyng at Wimlon, it happened that one of the Cup bearers (one of this Earle Godwins owne ſonnes) bryngyng a Cuppe of Wine towardes the kyng, tripped on the one foote, and yet recouered by the ſtay of the other foote, ſo that he ſhedde none of the Wine: whereat the Earle Godwin laughed, ſaying, How the one brother gently had holpen the other: Ryght ſo, ſayde the Kyng, ſhoulde my brother Alphred haue holpen me, had not the Earle Godwin been: At whiche woordes Godwin, to excuſe hym ſelfe, falſely forſware

the

the fact, and takyng a morsell of breed in his hand, wished that that peece of breed myght choake hym, yf he were guiltie of that deede: which sodenly as he had receyued the breed, forthwith he was choaked, and fell downe dead: whereat, quoth the kyng, haue away this periured Traytour, and by Harold his sonne, he was conueyed to Winchester to be buried: Vppon whose Land also, God sent suche a plague, that vntyll this day, all England beareth of the infortunate place, called Godwins Sandes.

Syr Roger Mortimer brake his solemne Sir Roger Mortimer.
fayth and allegiaunce vnto his soueraine Lord, Kyng Edwarde the seconde, and for the same his periurie, is thus punished: In the dayes of Edwarde the thyrde, he was fyrst set openly vppon a Ladder, his priuie members cut from him, and cast into the fyre before his face, his hart pluckt out of his belly, his body deuided into foure quarters, and sent to the foure principall Cities of the Realme.

Howe many corrected in Gods merciful iudgement for our example haue we knowen, some punished by losse of their goodes, some

Diuers punishments.

by fyre, some by strange sickenesses, some with longues lolling out, some with such like hurte tongues, that they could not in any case close their mouthes againe, which beinge they had opened to the dishalowing of Gods most blessed name: as notable of late dayes about the rest, let vs remember Richarde Long in Calice, that willingly to trouble Smyth and Brooke, cooke his othe vpon a Booke, that they twayne ate flesshe together in Lent, in the sayde Brookes house, yet in trueth, the sayde Smyth came not into Brookes house all that Lent: he long after this periurie committed, drowned hymselfe at the iuttye ende of the hauen in Calice.

Richarde Long. Fox Mar. 1197.

Grimwood. ibidem.

I. Grimwood of Witcham in the Countie of Suffolke, against Iohn Cooper of Watlesam in the sayde Countie, at an assise holden at Berry, wilfully forswore hymselfe: at Barnell after, sterlyng no payne, complaynyng of no disease, iudging hymselfe strong and able inough to labour, as he was stacking vp a Gosse of Corne, sodenly his bowels fell out of his body, and immediatly he died most miserably. That worthy instrument in Gods Churche, Maister Iohn Foxe, from whom I collecten

these

theſe two laſt ſtories, geueth a gentle and ſo-berlyke warnyng to all young Gentlemen, to leaue their outragious ſwearyng, by the fearefull example of this Gentleman follo-wyng.

In the tyme and raygne of King Edward the fyrſt, there was in Cornwall, a luſtie young Gentleman, who dyd ryde togeather with o-ther moe Gentlemen and their ſeruauntes, in number about twentie Horſemen, amongſt whom this luſtie yonker entryng into talke, began to ſweare moſt horribly: vnto whom one of the companie, not able to abyde ſuche blaſphemous abhomination, in gentle wordes ſayde to hym, that he ſhoulde geue accompt for euery idle worde. The Gentleman ta-kyng ſnuffe thereat, Why quoth he, takeſt thou thought for me? Take thought for thy wyndyng ſheete. Well quoth the other, a-mende, for death geueth no warnyng, as ſoone commeth a Lambes ſkynne to the mar-ket, as an olde Sheepes: (Gods woundes) ſayde he, Care not thou for mee: ragyng ſtyll after his ſwearyng maner worſe and worſe in wordes, tyll at length, paſſing on theyr iorney, they came ryding ouer a great

Bryoge, which standeth ouer a peere of an arme of the Sea, vpon which Bryoge, this gentleman swearer sparred his Horse, in such sort, as he sprang cleane ouer the Bryoge with the man on his backe. Who, as he was goyng, cryed aloude, Horse and man, and al to the Deuyll.

Widdowe Bar. Cornebil in London. 1574.

Widdowe Barnes beyng rebuked for swearing, to the entent she myght deface an Dryphant of hir right, not regardyng good admonishmentes, within foure dayes after cast her selfe out at a windowe in Cornehil, and brake her necke.

Arthure Miller, at Hackney. 1573.

Arthure Myller, a sychie talker of rybaldry, a common swearer and blasphemer of Gods name, in his sickneile the peere of our Lorde. 1573. refused al comfortable doctrine of fayth in Chrisse, and cryed out, The Deuyl, the Deuyl: Confessing in deede gods omnipotent power, for he sayd, he felt it, but he coulde not pray for grace, the cause he him selfe knewe, but he woulde not vtter it. So that kyssyng his hande often, in which he said he helde the Deuyll, crying for helpe only vppon the Deuyll, he most miserably ended his most wretched lyfe.

An

An Aueris. 1575. 11. Februarie.

AN Aueris wyddow, which at that tyme dwelt in Ducke Lane, without Alderſ-gate of London, in the Paryſh of S. Bartholomewe the litle, by Smythfielde (iudged to be lxx. yeeres of age, or there about) came the day and yeere aboue dated, to the houſe or ſhop of Richarde Wylliamſon in Wood ſtreete (whoſe wyfe exerciſeth the ſortyng & meſſing of Flaxe and Towe) to buye there (as heretofore ſhe had been accuſtomed) ſome courſe Towe: and hauyng cheapened and agreed for vi. pounde of courſe Towe (a very ſmal value) but marke whyther cuſtomable vſe doeth bryng one, She perceyuing the ſeruantes in the ſhop buſie about other cuſtomers, ſecretly ſlypt away, imaginyng by lykelyhood, that becauſe of theyr great buſineſſe they nothyng regarded her: Howbeit (as GOD would) the mayden that in her miſtres abſence vſed to delyuer Ware, and receyue money, remembryng readyly that no money was receiued for the ſayd vi. pound of Towe, ſent one of them that beſt might be ſpared from the ſhop, home to the houſe of this An Aueris in Ducke Lane, to requyre eyther the Towe a-

grayne or els money for it. This vngodly woman (in whose mouth a wycked othe was the cediest thyng) Sware by and by, that shee payed the money whyle she was yet in the shop: But beyng earnestly desyred that she would agayne returne to the sayde shop, there to affirme the same: As one that wolde put on a countenance of honestie, she refused not so to doo, layeng out by the way bytter curses and terrible othes, that she had alredy payed the money, neyther ceassed she when she came backe agayne to the shop: But beyng gently reprehended for her vngentle and vngodly deede, with terrible othes, periuriously she forswore the fact (viz. that she departed without payment) And, yf she payed not the money before her departure out of the shop, she desyred vengeance at the Lordes handes, and that he woulde openly shewe vppon her in his iust iudgement (that yf she departed out of the shop without payment of the money for the sayde .vi. pounde of Towe) that she might presently sincke or fall sodenly downe, and neuer haue power after to stirre hym out of that place: thynkyng perchaunce, as the theifte doo, that there is no GOD, or els

that

that GOD heareth not the prayers of the people, either to reuenge the godly, or to puniſhe the wycked: Howbeit as GOD is a ſwyft GOD to reuenge when his mercy is refuſed: ſo in the depth of his iudgement, he hearde her prayer, and ſtroke her ſo immediatly vnto the grounde, that dragginge to and fro, the ſtrength of her legges faylynge her, and ceaſſing to doo their duety in vpholdyng the body, downe ſhe fell in the ſhop, and became ſpeachleſſe, neuer able to ryſe without helpe, neuer able to vtter any more blaſphemous othes agaynſt the Lorde: Only, a woonderfull thyng to tell, as yf GOD would playnely ſhewe the cauſe of his moorned wrath, ſhe held out in her left hand, xiii. d. with whiche ſhe ſhoulde haue payed for the Towe, and that ſayde money ſhe toſſed and tumbled vp and downe vppon her Apron, ſo as al the ſtanders by myght behold the ſame. As ſhe fell downe in the deuyls name, ſo to ſtande vp agayne no helpe coulde ſuppoꝛt her that ſhe myght be able agayne to goe: Her mouth alſo was put to a moſt vyle office, as if GOD woulde ſhewe that in his iuſtice he would puniſhe the place from whence, and the

instrument wherewith, his most holy name was so vnreuerently blasphemed: So as that whiche nature would haue cast downeward at the bottome of the bellie in some secrete place, when she had withdrawen her selfe from all companye, that selfe same filthynesse she was forced to voyde at her mouth in the open streete in open day lyght, as many men, women, and children, as came by gazyng, woonderyng thereat: from thence beyng carryed home, her dwellyng house denyed to receyue so vyle a person, so as of force she was fayne to be lodged in a stinkyng Stable (a Parlour sweete enough for so vnsauerie a wretche) from whence she was afterwards carried to her lodging, and from thence a fewe dayes after to her graue. The examination of this fact was taken before Sir Lyonel Ducket, Knight, Alderman, and Iustice of Peace within the Citie of London: and as witnesses are set downe.

M. Doctour Fulke. M. Edmunds.
M. Newstubbes. M. Robert Pilton.
M. Crake. M. Robert Aske.

Who so lysteth, may see this story at large, imprinted by John Alde. 1576.

Of

Of whoſe printing, you may alſo ſee another ſtrange ſtory of Father *Lea*, dated the 28 of *January*. 1577.

Father Lea, a man almoſt of lxx. yeeres, whoſe white hoary heares wan credite to his tale, was hyred for a ſmall ſumme of money to forſweare hym ſelfe: God in his mercy deferryng his iudgement, full two yeeres and more, he bare about hym the heauy burden of a wounded conſcience: A priuie payne, yet in deede a more irkſome griefe, then it would haue been to haue endured publique punyſhment for the ſame. He needed none other, eyther Jayler, or hangman to torment hym, that fyndeth that inward woe. But euen lyke as an arrow ſet in a bow redy to be ſhot, dooth fray a man more then an arrow, that alredy hath hyt his leg or his arme: Or lyke as the feare of death, or punyſhment, where grace hath ben wanting, hath made many to murder them ſelues wylfully: Euen ſo, the inward feſtering wound of a guilty conſcience, voyd of hope, full of diſpayre, is more grieuous and more intollerable, then any outward correction. Two long laſtyng yeeres, father Lea bearyng this importable burden, at the laſt

Father Lea. 1577.

the force of the fire brake through the ashes that so long had couered it. In Foster lane in London, this Lea met that partie, against whom, or to whose hynderaunce he had forswoorne hym selfe, and holdyng vp his handes (after the manner of our asking of forgeuenesse) he desired hym to forgeue hym his former offence against hym committed, confessing that against hym he had falsly forswoorne hym selfe. The partie offended, charitably answeared, that the offence against hym might easily be forgeuen, but the offence against God, in abusing his most holy name, was most heynous and wicked. But more, to witnesse his repentance, he desired hym to come home to his house, and so Lea dyd, and there confessed his fault to hym, and dyuers other credible persons. And on mundaye the xxviii. of Januarie (ten weekes after this confession) being alone in his house, (as the diuel is cunning in chooslng his tyme,) the then assaulted hym, when he had no helpe or comfort, by the presence of his wyfe, or any other: and so mightyly ouercame him, that as it seemed, the sayd Lea entended to haue murdred hym selfe, with an old rustie knife he rip-

ped

per his owne belly, and ſo hard was his harte (his mind being vanquiſhed with the horrible remembrance of his deteſtable periury) that he gryped his owne guttes with his owne handes, and ſo let them fall from hym into an earthen veſſel. But as Gods mercy is vnſpeakeable, ſo (bleſſed be God therfore) the deuill hauyng ſhewed his tyrranny, his wyfe came ſodaynly, and at this ſtraunge ſight ſcrikyng very loude, ſome of the neyghbours came runnyng in, and ſent for a Surgeon, who preſently ſtitched vp his woundes, and dreſſed hym ſo runnyngly as he could. After him came alſo a ſpiritual Surgeon, the paſtor of that parryſh where he dwelt, named M. Simpſon (Father Lea dwelled in Sone Alley in Norton folly, in the parryſh of S. Botulphes without Biſhops gate of London) and he with the Spiritual comfort of Gods ſweete promiſes of remiſſion of ſinnes to all penitent ſinners, that in Chriſtes name aſke and entreate for forgeueneſſe, ſo ſalued his afflicted conſcience, that this diſtreſſed creature was recomforted therwith, and earneſtly called vpon God for mercy and for geueneſs, profeſſyng that he ſtedfaſtly hoped to be ſaued by

the

the blood of Iesus Christe, who of his ryche mercie had geuen hym a tyme of repentance after his desperate fact: And so ended his lyfe, the.xxix.of Januarie.

These examples beyng meere Englyshe, let vs borowe some out of the Germane Historyes, the profitablest members for vs to take example by, for that they had the Gospel before vs, & for their vnthankfulnesse, and loosenesse of lyfe, these ensamples ensuyng were shewed vppon them. Let vs be warned by their woo, least after warnyng refused, by counsayle & example, we feele also with them the punishment of warre.

Melancthon remembreth, of two wanton yoong men, makyng but a iest of Gods most glorious name, stryued whether of them coulde sweare most terriblest, or curse most horriblest: but their iestyng was so odious in Gods syght, that the one of them was presently stryken with madnesse.

Eslingen. In the Citie Eslingen, where vpon Sainct Katherins day there is a great Fayre kept, a Gentleman of a noble house by byrth, fell amongst other yll company to Dyce, and lost a great deale of money, whereat beyng mo-

ued,

ged earnestly, the Gentleman swearyng and cursyng outragiously, in a furious heate called to one of his men for his Horse, euen when it was now in the edge of the euenyng: his man dissuaded him from riding, alleaging that the wayes were foule, and hard to fynde, dangerous through many waters, and it now began to be darke already, earnestly entreated he his Maister, to tarrie vntyll the next morrowng: But as he must needes goe, whom the Deuyl vrgueth: lo, ful of rage & furie forth they went, in number but three, the Gentleman, and two men: They had not ryden far, but they mette with more company, as yll or woorse then them selues, Deuyls no doubt, who bent their force directly against this swearyng Gentleman: these seemed plucke hym of from his Horse, and woulde no doubt haue carried hym away body and soule, yf they had could: his men (through Gods mercie) especially the one of them, hauyng a good measure of fayth, and a good conscience, were vnto their Maister good Angels at that time, defendyng hym from the force of the Enemie: Howbeit, all the nyght long they wandred out of the way, those euil spirites stil troubling

them,

thereof seeking the destruction of the swearing Gentleman, vntyll the day was lyght: then when they sawe the wrath of the Countrey, and knewe where about they were, they brought their blaspheming Maister vnto Bethelehem where, after he had lyen three dayes sicke, he departed this lyfe.

Tubinga. At Tubinga a desperate Boy deuised newe others, such as were not in common vse: but the Lord sent a Canker for some worse disease that about his tongue, wherewith he blasphemed God.

Ci. guea in Schueberg. At Cygurea in Schueberge, for greedinesse of the gaynes of certayne Moynes, a wretched creature forsware hym selfe: but God remoued his blessing from the place, a Snayle as an instrument of Gods wrath (for the Lorde cannot worke by any weake creature) through his owne power and mygh[t] a Snayle made lytle holes, whiche at this day remayne to be seene, and so deuoured the mettall in the Moynes, that from thenceforth no mettall remayned in the Moynes to be founde, as before they were, though with much wastfull cost and expenses, they haue been sought for, since that committed periurie.

An

In Thuringia the Deuyl, as he thought his commiſſion would haue ſerued hym, ſeaſed vpon a young man, for diſhalowing the name of God, whom yet in mercy vpon repentance God deliuered from his tyranny: So as the young man remayned an open and viſible witneſſe, both of the Deuyls vnmercifull tirannie, and of Gods vnſpeakable mercie.

Rodolphus, Duke of Sweathen, had made a faythfull othe vnto the Emperour Henrie the fourth: but Gregorie the ſeuenth Pope of Rome, abſolued hym from that oth, as well as he coulde. It came to paſſe, that this Duke now, beyng (contrary to his othe) on the contrary part agaynſt his liege Lorde the Emperour, in a battaple fought hard by Merſpurge, he loſt both the ſeelue, and his ryght hand, and fled into the Citie for refuge, where lying ſicke, his ryght hande beyng brought vnto hym, diuers of the Popes Clergie ſtandyng about hym, with deepe ſighes and grompinges, he ſayde vnto them, Lo, this is that ſame hande with the whiche I gaue my fayth vnto my Lorde the Emperour. You gaue me Counſel to rebell agaynſt hym, you procured myne abſolution from the

Duke of Sweden.

The Pope coulde not ſet on his hande agayne.

Pope,

Pope, you see Gods iudgemente vpon me: consyder nowe in your consciences, whether you haue well doone or no: And shortly after, he yeelded vp the ghost. Manlius remembreth one of Swethen, a man of noble byrth, whom ỳ Palatine toke prisoner: but of mercie ỳ Palatine gaue him licence to depart into his owne Countrey, vppon his promise made by an oth, ỳ he shoulde (by a time limited) returne as a prisoner priuileged, by principle of his fayth, vnto Heydelbergum: but the prisoner esteemyng more of his libertie, then of his fayth, played the Truant, & returned not: afterwarde boasting with a Iew, hauyng nowe broken his Christian fayth, not farre from the valley of Ioachim, his byte that he loued beyonde honest measure, was dispatched by a Gunne.

Ladislaus king of Polonia.

Ladislaus king of Polonia, though it were vnto a Turke, namely vnto Amurathes, yet he sware by God to keepe his fayth, whiche othe when he had broke, by the deuilishe practises of the Turke he was shortly after slayne.

A most notable example doone in Marchia. 1528. by Iohannes Manlius

Bolde wicked woman.

The Deuyls
Pleader.

The deuyls entent.

so that thou be ruled by me. Follow thy destyny (quoth he) these instructions: when thou shalt be brought before the Judges, pleade for thy selfe ignorance, refuse to haue an Attorney. Choose me, quoth the Deuyll, to pleade thy cause: by these notes thou shalt knowe me, I weare a blewe Cappe and a Feather. The Sowdioure easily graunted to vse his counsell. The Sessions is holden, the Sowdioure is brought forth as a malefactor, his Iudge pleadeth the death of the Sowdioure, the Sowdioure vseth the counsayle of his vnhappie aduocate. Licence he craueth, that the Gentleman with the blewe Cappe and the Feather, might pleade for him. Leaue is graunted. Hope commeth the Proctor, and like a skylfull Lawyer, he maketh this Caution: That parties not guiltie, is not to be condemned, for from the Sowdioure greewe no cause of strife, the Inholder by violence, thrust the Sowdioure out out at the doores, an open and manifest crime. Search the cause, quoth the Deuyll, and (as one of the priuate Counsayle with all vnhappinesse) geue me leaue and authoritie, sayth he, to search the house, I dare vndertake to fynde the bagge and the money, so shall the

The Deuyl weare a Feather.

Inholder

Inholder be gyltie, and the doubtfull cleare. The Typler standyng now vppon his credit, or discredit for euer, added, as the Deuyll Not worthy the name of an Inholder.
woulde haue hym, many blasphemous othes, that he by no meanes knewe of any suche money, and for confirmation of his fayth, made by othe, he requireth, as the custome of swearers is, vengeaunce at Gods handes, yf he sware falsely. I woulde, quoth he, the Deuyll myght fetche me away presently body and soule before you all, yf I sweare vntruthe. With the terrible wooydes, when the Typler had earnestly repeated once or twice, this Deuyll the Lawyer, or this lawing Deuyll, least he erre, and snatched the Coppes (according to the vengeaunce desyred at Gods handes) of this typlyng knaue, and carryed hym thorowe by the windowe, and there visibly ouer the market place of the Towne, so as his body was neuer seene any more, nothyng beyng lefte behynde hym, but an horrible sauche, as a witnesse what an vncleane spirite had carryed away suche an vncleane person. Of this notable remembraunce, the tyme is set downe, and the place, and the authours name, that nothyng myght want to the

Melancthon.

It is ylie-ſting with Gods reuengence.

1551. In Marchia.

Manlius. A remedie for mothers.

An example for fathers. Manlius collection. 8. To. et Stapuechenus. To. 1. in Pedagogie.

...Minorite Conuent at Freburg in Misnia, an...
...hastie frowarde father, did reuile and cast...
...vpon his sonne, a young man springing, and...
...vnmarried, his fathers dooings deserued...
...with all speede punishment. The sonne...
...young headen enough vnto his father, neg-
...lected diuelishly his fathers commaunde-
...ment: a great faute in deede, and worthy to
...haue been well punished: but, mooued...
...with enuy, the frowarde vngodly father, when
...he heard his sonne yet at home, whom he
...thought before to haue dispatched to the
...Minorite conuent, in the Templis maruelled
...at his tarying, and thereon fiercely
...the swoorde he blewe. Dyd I bydde thee go
...in haste, and standest thou still chatte? Auaunt
...thou naughtie boy, I pray God, and
...neuer thryue while thou lyuest, out of my
...sight place. Whereupon immediately God...
...his grace withdrewe, and his swoorde vnto
...his sonne, still stoode his sonne still bid
...ware the vngodly father, vntill he furiously
...pitche the sonne in peeces, the father sodaine-
...ly vanished, neuer so much as heard of
...afterwarde, either by diuelishe sleight, or by any others helpe, ...
...or meanes, once moue or stirre his ...

The force of continual prayer.

The force of continuall prayer.

Phi.3.

It blasphemeth Gods glorye, whiche aboue all thynges we muste procure.

It breaketh faith and credite amongst Christians, whiche we muste preserue.

It engendreth vnfruitfulnesse, whiche we muste abhorre.

It is the worke of the Deuyll, and Christ came to destroy it.

It neuer dyd good vnto any, and hee muste haue good vnto all. The breadeth custome, custome breadeth continuance, familiar easie continuance leadeth vs readyly and perfectly into the most damnable sinne of periurie. Stop therefore the begynning. Strike not, and you shall not kyll. Sweare not, and you shal not be forsworne. Aboue all thynges my brethren, sweare not neyther by Heauen, for it is Gods seate, nor by the Earth, nor by any other thyng. As Iames sayde before Christes dayes, Thou shalt not forsweare thy selfe: But Christ sayde, Sweare not at all. Let your communication be yea, yea, and nay, nay: yea in woorde, yea in deede. Shall we not Gods most glorious name? As you professe a faythe in Christe, so professe his name continually: Let Christe be euen in your

lyke, as he is heard of in your language: let his holy name neuer be taken in vayne, but ſtudie and endeuour with your whole power and ſtrength, that Gods name may be ſanctified, that is, alwayes eſteemed holy and reuerend, alwayes honoured and glorified, in you, and by you: Vnto whom only, of only ryght alone, be al honour, power, and glory, worſhipp, rendome, and dominion, for all, and aboue al, worlde without ende. Amen. Amen.

Amen. The Lorde raigneth. The Lorde only is trueth, and ſhal haue the victory and only glory. Amen.

FINIS.

lyfe, as he is heard of in your language: let his holy name never be taken in vayne, but ſtudie and endevour with your whole power and ſtrength, that your name may be ſanctified, that is, always eſteemed holy and reuerent, always honoured and glorified, in your, and by you: Unto whom only, of only right alone, be all honour, and glory, worſhipp, reuerence, and dominion, for all, and above all, worlde without ende. Amen. Amen.

Amen. The Lorde reigneth. The Lorde only is ſtrong, and that haue the victory and only glory. Amen.

FINIS.

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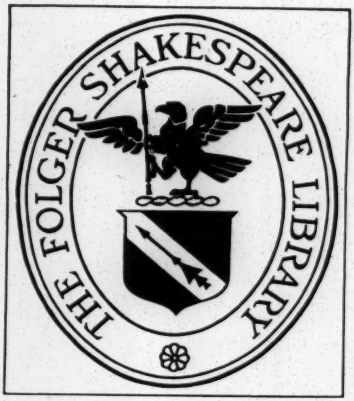
Collated & perfect
(a few headlines & side-notes slightly shaved, the last bf probably a blank cut away)
Wm. B. Quaritch Ltd.

Lot 691 Hodgsons 20-XI-31



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